

HOW A GOOD PERSON CAN REALLY WIN

Original • Practical • Valuable

PAVAN CHOUDARY

Best Selling Author and
Management Strategist



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Pavan Choudary

A Brief Introduction

Pavan Choudary is the author of path breaking books like *How a Good Person can Really Win, Broom & Groom* (co-author Kiran Bedi), *A Trilogy of Wisdom* (on Chanakya, Confucius and kabir), *Machiavelli for Moral People*, *Uprising 2011: Indians against Corruption* (co-author Kiran Bedi), *When you are Sinking become a Submarine* and *The Rx Factor*. Pavan is also the Managing Director of Vygon, a leading French Multinational, chairs the Medical Equipment Division of CII, hosts the TV program *Hum Aise Kyun Hain* on Doordarshan, and has written columns for The Times of India and Financial Chronicle. He sits on some of the most respected advisory boards of India and is a much sought after Management Strategist. To know more visit www.pavanchoudary.in or follow him on twitter @AuthorPavan.

Praise for the Author and his Books

How a Good Person can Really Win

This book is for real people in the real world with insights, practical wisdom and a fresh perspective for everyone...the alternative of course, is to read up hundreds of books over tens of years!

- Carolyn Marcille (Barnes & Noble, New York, USA)

Pavan Choudary's passion for dwelling deep into the questions one feels remain unanswered, has ensured him a place amongst the foremost thinkers of the world.

- The Times of India

An invaluable, timeless treasure. Pavan is a megamind taking Indian thinking to refreshing new heights in the global arena. His works should be made compulsory reading for leaders, teachers and parents.

- Dr. Kiran Bedi

A Trilogy of Wisdom (on Chanakya, Confucius and Kabir)

Each book in this collection of mini books has great depth...there is great insight on political sharpness, social gain and spiritual intelligence - to aid the ambitious soul.

- Hindustan Times

This book has been able to capture the spirit of Confucianism. It is most appropriate that it dwells on the social aspect of Confucianism. It talks of Social Harmony, which is key to Confucius.

- Mr. Xei Fei (Cultural Head, Chinese Embassy)

The Rx Factor

Kip Piper, Senior health Advisor to the White House Office, USA, has included The Rx Factor in his list of Top 10 books on Pharmaceutical Marketing. To view the list you may visit amazon.com at <http://www.amazon.com/Pharmaceutical-Marketing-Bookshelf-Recommended-Piper/lm/2RUHJCQM7ERX0>

I strongly recommend this book for all pharmacy students and marketing professionals...it gives a creative landscape for Pharmaceutical marketing filled with innovative and practical marketing strategies.

- Dr. B. Suresh, President, Pharmacy Council of India

Broom & Groom co-author Kiran Bedi

Broom & Groom by proud Indians Kiran Bedi and Pavan Choudary is a collector's item. A must on every book shelf.

- Deccan Chronicle

Indians and civic sense don't often go together. That may change if our worthy countrymen take broom & groom to heart.

-The Telegraph

It addresses separate categories- students, government officials, and so on and the illustrations help make it a useful handbook for people who badly need it.

-The Times of India

Machiavelli for Moral People

Want to read a politician like a book...read Machiavelli for Moral People.

- The Tribune

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PREFACE

This book was first written in answer to my life's most important question i.e. How a good person can really win?

I wanted the book to be free of any platitudes that don't work and free of any unproven recommendations. Therefore it was a difficult book to write. After all how can you really make a good person win. The book took ten years of intense research to write! But when it was done it carried the distilled essence of my study and experiments.

The critical acclaim that it got was also commensurate and heartening. The book began to have a growing and devoted following among the advanced readers and leaders. It reached several my-favourite-books-list from the informed reader. From the unknown, unsung corporate executive to the McKinseyans of the corporate world, from the block

level politician to the senior most functionaries in the political space, in India as well as abroad, among those who had read it, it started getting to be known as the *Good man's Guide to Power*.

But there were gaps too.

First some readers said that they found the title negative and not fully communicative of the plot of the book. That the book was really about how a good person can win and the title should be direct. So we decided to change it. We not only corrected the title but also added much that is new. In the last few years since the publication of this book, directly and vicariously, I was fortunate to witness some epic battles between the forces of good and evil. And take home many new learnings. I have penned these as new chapters like Power of Entering Evil, Power of Selling, Power of Speech, Power of Assertiveness and Power of Knowledge. Plus made several revisions which will enrich the reader.

Hope the direct title will make the book reach many more. And hope the loyal reader will come back and look at the added armamentarium. May the forces of good be strengthened and may the good person win.

INTRODUCTION

In the world of power, there are broadly two kinds of people — those for whom only ends matter, and those for whom means are as important as the ends. For the sake of simplicity, let us name the first type as Vile and the second type as Naive. In the struggle for power, sometimes Naive wins, but more often it is Vile.

VILE'S PROFILE

Vile has lots of ambition but little conscience — he is free of moral constraints, free to act the way he pleases. He doesn't have a public image to live up to. His overriding concern, at all times, is to achieve his objective. All he is faithful to is his ambition. He doesn't care much how his obsession for his objective makes him appear in the eyes of his fellow-men. He isn't sensitive or kind and for him, life isn't a picnic. It is sycophancy, it is intrigue and it is

war. He often toadies up to the more powerful and is arrogant with those who don't matter in his scheme of things. He believes in self-praise and encourages others to praise him.

He makes problems, that he has already solved, more difficult than they actually are. He thrusts the part of the problem, that cannot be solved, on others. He changes his strategies to prevent other people from recognizing them. He shifts his position and traverses indirect routes to keep other people from anticipating him. As I said, he is only faithful to his objectives; thus he is formless. His form is determined by his objective. As his objective changes, so does his form. If he feels he can be victorious, he will arise. If he feels he will be defeated, he will desist. He has no principles, no scruples. He finds it more profitable to be heartless than mindless. He works without a conscience. He is true only to his objective and that is his source of strength.

In fact there are two types of Viles — the first type is the manipulator. His path is circuitous. He poses to be what he is not. He is a wolf masquerading as the sheep. He is the friendly thief. Many of his victims never realize that they have been robbed. Some of them do, but only when it is too late.

The second type is the intimidator. He uses force to make Naïve prostrate. He believes what can't be solved through force, needs more force. He belongs to the when-you-have-got-them-by-the-balls-the-hearts-and-minds-will-follow school of thought. With time, he realizes that Naïve prefers

to avoid a confrontation. This emboldens him and bolsters his confidence. His confidence multiplies his success rate. Gradually he acquires an awesome reputation. Then, he rides roughshod over others.

Over time, if Vile is gifted, he masters the art of manipulation as well as the art of intimidation so that even his victims sing his praise. This is when he becomes Super Vile. He projects himself as righteous and fair. He understands what makes Naïve tick. He believes in the principle of reciprocity, but not in the traditional give and take. He believes in give and take and take and take.

NAIVE'S PROFILE

He is overburdened by his socialization in early years. He is kind and compassionate and wishes to be seen as such. He is modest about his achievements. Means as well as ends matter to him.

He is respectful to his superiors as well as to his subordinates. He knows what he will stand for and what he will oppose since his conscience tells him that. In the beginning he mistakenly believes that the world will not attack him just because he is a good man or that goodness (of its own) wins. He doesn't initially understand Vile, his tactics and what makes him tick. Over time even if he understands Vile he condones his wrongs, thinking and believing (fallaciously) that Vile's karma will catch up with him. Providence will prevail. That is when he becomes Super Naive. He slowly becomes the virtuous loser. Outsmarted, browbeaten and defeated — the worst advertisement for virtuosity. Unknowingly turning people

off from the path of good through his own example. He doesn't realize that in some circumstances, to be good is to guarantee the triumph of evil. He doesn't know when to duck and when to fire. He even fails to realize that once in a while he has to pick up the hatchet for his own good and for the sake of the good. Very often, he doesn't even have a hatchet.

This book is for him. It explains the games played by Vile and provides remedies to cope with them. It challenges Machiavelli's belief that a good man hasn't got a chance in the real world.

The following pages elucidate, through logical and researched explanations, how goodness coupled with creativity and wisdom can forge the path to an enduring victory. The premises in the book are substantiated with real-life examples, which will serve as mnemonics to help the reader remember the underlying principles.

Cross cultural in context, its relevance extends beyond business — in fact, to all walks of life. In many ways, it is a book of universal and abiding solutions — a book of life.

PART I

VILE — HOW HE OPERATES

CHAPTER ONE

CREDIT POACHING

Shared information always creates the potential for poaching of credit.

Credit Poaching is an act where someone takes an idea you have developed or a result you have borne and claims it as his own. To make matters worse, he gets the kudos for it and not you.

American medical researcher, Dr. Jonas Salk, announced the vaccine against polio on CBS national radio network, and two days later through an article published in *the Journal of the American Medical Association*. In doing so, he broke all protocol of the scientific community by going public with a discovery before showing it to the scientists, and took exclusive credit for the vaccine without acknowledging the contributions of those who had paved the way for his success. This disrespect for the orthodoxies of his community left him isolated and frustrated in later

years, and he found himself struggling for funding and cooperation. But many credit poachers do better than him.

Credit poaching happens everywhere – in the world of science, art, business, or in the theatres of sports, films or politics. Credit poaching has several strokes. The ones most commonly used are outlined below.

Stroke A – It's teamwork. When the idea is not Vile's and there is no way he can plagiarize it, he labels it as 'teamwork'. The originator of the idea is thereby forgotten and Vile is taken to be the modest and generous leader, crediting his idea to the hard work of the team.

Stroke B – The idea is raw. I will get back to you. This stroke is a wedge technique, with the purpose of ascertaining if the creator of the idea will allow co-authorship or not. If the creator disallows co-authorship, Vile just keeps sitting on the idea, without allowing it to manifest. This way, if Vile does not gain credit for it, nobody does.

Stroke C – Claiming posthumous credit. This stroke is played by veteran Viles. All ideas of erstwhile stars of the team are passed off as their own. Since the intellectual property infringed upon does not have an owner to defend it, there is little dispute over the issue. As a corollary of this stroke, the blame for the failure of ideas is conveniently dumped on to those who are no more on the scene.

Stroke D – Usurping someone's results. Sometimes people steal ideas and sometimes they steal the credit for results. Result stealing often happens in organizations which have productivity linked incentive schemes where Vile tries to lay claim to his colleague's achievements.

Stroke E – Claiming credit on the horizon. Sometimes Vile comes to know that a project is likely to be applauded soon. He quickly joins the team formally or informally and puts his shoulder to the wheel in the hope that by the time it is time for celebration his support would be well recognized and the fact that it is recent would go unnoticed.

Stroke F – Doling out details of the success story more authentically than others. When the beaming Vile furnishes in-depth details of his success story, the innocent audience concludes that he is indeed the father of the idea, for how else would he have access to such detailed descriptions? In this stroke, there is a liberal use of words, such as *us* and *we*, so that the clever Vile is also seen, by the audience, as being generous enough to share some credit with his team members. This trick of using the chorus style to sing a solo song also confuses his team members. The gullible among them might even think that he is highlighting their achievements. Not quite. He is establishing paternity over the idea.

Stroke G – Defending the idea. This stroke is a cousin to Stroke F. Over time, many successful ideas come under public scrutiny, since the causal relationship between an idea and its result is not always clear. On such occasions, the one who defends the idea comes across as its originator. Vile gallantly runs to such defense.

Stroke H – Compartmentalization and Implementation. This Super Vile stroke is all about secrecy and supremacy. Vile chooses not to reveal the modus operandi of

implementation to anyone. He first compartmentalizes the team and then briefs each part separately with limited details, thus keeping everybody dependent on him for the next-step information. He thus assumes the role and visibility of an indispensable leader.

Advice for Naive

- Best way to prevent your ideas from being stolen is to keep them safe.
- **Document your best ideas.** Write down your ideas and put a date next to them. If you have supporting documents, printouts, drawings, illustrations, newspaper clippings, photographs and other stuff that have inspired you to come up with that idea, then keep those handy too. This will help you prove that the idea is really yours because only you can explain how it was created.
- **Leave evidence behind.** If your boss or an officemate frequently steals your idea (or you are afraid they would), leave a paper trail behind. Don't rely on verbal communication only to share your ideas.
- **Send an e-mail or a written memo instead.** Make a copy of the original and keep that.
- **Mail by registered post a copy of your ideas to yourself.** Don't open the envelope. Keep it with you. If someone misappropriates your idea as his or says he thought of it earlier you can prove in court by opening this envelope which will bear the back date on the outside that you were indeed the originator of the idea. This is like a poor man's patent. I learnt of this stratagem when I sued Bollywood actor

Salman Khan and prevailed over him in the court as I could prove that I was the originator of a concept which he had used in his film Veer.

- **Have someone stand as a witness for you.** You could also reveal your idea in a very public way, such as during a meeting, a group discussion or even at lunch, when there is a group of people present to vouch for you.

Advice for Vile

- Survive on self-merit, if you wish to survive long.
- Forget about making an impression. Concentrate on contributing.
- *There are two kinds of people: those who do the work, and those who take the credit.*

— Indira Gandhi

Advice for the Ruler

- Innovation usually threatens status quo. Use this understanding to reduce the political fallout of innovation.
- Let the originator of the innovation be the first person to endorse it.
- While appraising the performance of your team, lay special focus on innovation and have a formal mechanism to identify and reward the individual from whom an idea or initiative originates.
- Share credit. Shoulder blame.

CHAPTER THIRTEEN

NURTURING INCOMPETENCE AND FINDING SCAPEGOATS

Franklin D. Roosevelt was mostly an honest and fair person. Yet, there were times in his political career when things went wrong. It was on such occasions that his secretary took things upon himself without complaining. For the larger good, Roosevelt allowed this. This arrangement also created an enduring bond between him and his secretary. The qualities some leaders seek in their candidates are malleability, likeability, flexibility, low intellect and, most of all, no desire or conviction to change things.

When Jim Wright was gaining his power as Speaker of the House, he appointed people for their personal loyalty rather than for their intellectual accomplishments. Even the finance division at General Motors established and maintained its power during the late 1950s by promoting

people who were loyal and worshipful rather than competent and productive.

During the siege of a city Ts'ao Ts'ao, the mighty General Han miscalculated the timing for supply of grain. The army had insufficient food, and the chief of the granary was ordered to reduce the rations. General Han received information that the army men were grumbling and complaining, "While the General is feasting, we are starving."

In order to avoid a mutiny, the General requested the granary chief to lend him his head to show to the troops, promising to look after his family, when he was no more. The head, when shown to the soldiers, prevented the mutiny.

The objective of this game is to protect oneself if anything goes wrong, and insulate oneself from any challenge. Vile falls back upon the incompetent or the innocent subordinate in case of a blunder. Usually, Vile tries to avoid keeping an incompetent guy who is dumb. He prefers keeping an incompetent subordinate who is intelligent and knowledgeable.

The strokes of the game are:

Stroke A — Keep an incompetent colleague as immediate subordinate. Loyalty is instilled in the incompetent colleague by letting him know that Vile is aware of his handicap and still bears up with him. Because of his incompetence and his gratitude for Vile, primarily the former, the subordinate can never challenge him. The ideal traits which Vile looks for in such a subordinate are

incompetence, a clean image (if that is important), an inability to fight especially against him and an unimpressive personality.

Stroke B – A friend is recruited as the hatchet man. The dirty work, that every man in power has to do, can be assigned to him. If the plans go awry, he can be made a scapegoat. Also, when fights break out, such a person is often made the front man. In case of a trade off, Vile can easily sacrifice and replace him with an equally incompetent fellow. Kings, who often let their closest friends in the court take the fall for a mistake, often employed this trick. Of course, after this game, the friend is lost forever. But that doesn't concern Vile.

Advice for the Ruler

- If you hire mediocre people, they will hire mediocre people.

Advice for Vile

- The French elections of 1848 came down to a tie between Louis-Adolphe Theirs and General Eugene Cavignac. When Theirs realized his weak hold, he chose Louis Bonaparte, grandnephew of the great General Napoleon, whom he saw as an imbecile but whose name could get him elected. Theirs thought that Bonaparte could be used as his puppet and then pushed offstage. Napoleon was elected. Theirs could not foresee that the 'imbecile' was a man of great ambition who, three years after coming to power, dissolved the parliament and declared himself the emperor and ruled France for eighteen years, much to the horror of Theirs and his party.

PART II

NAIVE — HOW HE CAN RISE

CHAPTER TWO

CATCHING SIGNALS

To see things in the seed, that is genius.

— Lao-Tzu

Very few men can think and feel beyond the present. One must pay attention to an inner intimation of the future not depending upon fortune-tellers, but through simple observation and awareness.

To fight the Viles of the world, this ability to understand signals is the key, and it needs to be honed. People can't but give signals. For instance, if a man is not considerate to others in small affairs and seeks only his advantage or he grabs another's due, he clearly reveals himself as unjust. A lot can thus be inferred about the

character, mental make-up and disposition of a person by observing his words, behaviour and actions.

The wise can catch signals, which are not perceptible to others.

An Iranian merchant captures a bird in an Indian jungle, takes it back to his country and cages it. When he is visiting India next, he asks the bird if he could bring something for it. The bird asks for its freedom, but the merchant refuses. The bird then asks the merchant to announce its captivity in its jungle-home in India. The merchant agrees to this. He goes back to the same jungle and while he's announcing his bird's captivity, another bird in the wild just falls down senseless to the ground. The merchant feels sad for the death of the bird. On returning home, he narrates this incident to his own bird. The caged bird catches the signal sent by its relative and falls dead on the bottom of the cage. The merchant thinks that the news of its friend's demise has led to his bird's death. He opens the cage, picks the bird up and puts it on the windowsill. The bird suddenly revives and flies away.

The bird could escape as it caught the signal – of how to behave to free itself – that was sent to it by its friend. It could thus beat its captor and win freedom.

Usually, it is a man's talk that reveals him. His speech, to the perceptive ear, is a mirror to his mind. Find out who are his role models. Look for what he laughs on and how he behaves in trivial matters. Try to remember the signals he gave in his first few interactions with you. Give particular notice when he changes a topic. With practice,

you will be able to construct the bridge between one topic and the other. Once you can do that, you can practically read his thoughts.

Not only do men emanate signals, situations do so too. If a man is wise, he will not embark on any journey without keeping in mind the consequences.

There is a fable about two frogs that dwelt in a pool. They left their dwelling when the water dried up, and as they were searching for another home, they came across a deep well with lots of water.

The first frog suggested that they descend into the well for food and shelter, but the other frog, which was farsighted, advised his friend not to go into the well, because once there, they would not be able to get out if the well dried up. Likewise, one must always pay attention to the future consequences of present actions otherwise old age could become a junk yard of bad decisions.

The wise take signals from almost anything. Once a king met a Sufi who proclaimed – he would give good advice for a hundred dinars. When the requested amount was given to him, the Sufi advised the king never to begin anything without thinking about the consequences. Everyone laughed at this advice, but the king kept it in his mind and got the advice engraved in gold on the walls of his palace, and even on his silver utensils. Soon after, a plotter bribed the royal surgeon to kill the king by thrusting a poisoned lancet into the king's arm. When the silver basin was brought to receive the blood, the surgeon saw the engraved words of the Sufi on it, and realized that he

may unknowingly become the plotter's next victim. He trembled at this thought, and on being questioned by the king, confessed the truth. The plotter was brought to justice. The king sent for all the people who had laughed at the Sufi's advice earlier and asked them if they would still laugh at the dervish.

When you have the same undesirable experience again, see it as a signal the universe is trying to teach you something and will do so, till you learn. It is also important to distinguish a signal from a false alarm or superstition, or else you will start reading signs when there aren't any.

In the movie Troy, the defending king intuitively reads a sign as a good omen, and trusting his intuition, gets ready for war, makes an attack and wins. When the enemy is getting ready to retreat and sail home the next morning, the king's ritualistic priest advises him about another good omen. The king, superstitiously believing the advice, because it was given by the priest, re-attacks the enemy who was hoping to reunite with its families the next day. Pushed to the wall, the enemy fights back and crushes Troy. The ability to catch signals is indeed a gift of the universe, but the greater gift is that of wisdom. When you are not sure what the signal is in a given situation or when your intuition is mute, go along with wisdom.

Another important point which the above example illustrates is that just as one needs to smell danger or trouble, one needs to smell what signals success is giving. Will what made you successful yesterday bring success tomorrow too? Will your success endure or will it be short

lived? Will the celebrations continue or are disappointments waiting in the shadows. And when one is successful he is more prone to missing these signals. It is as if his car is travelling at high speed on the highway of success. Thrilled with his speed, little does he realize that it is even more important for him to be mindful of the dangers else there could be a high-speed crash and a big casualty.

Advice for Naive/the Ruler

- *It is easier to exclude harmful passions than to rule them; to deny them admittance than to control them after they have been admitted.*

— Lucius Annaeus Seneca

CHAPTER THREE

HANDLING JEALOUSY

First they ignore you, then they ridicule you, then they fight you and then you win.

— Mahatma Gandhi

Nicholas Fouquet, Finance Minister to Louis XIV, was a well-connected and sophisticated individual. According to one historian, Fouquet was an acknowledged leader of the intelligent society, a discerning patron of artists, a lover of fine buildings and women, and had an ever-increasing, ostentatious wealth. To please his young king, Nicholas threw a party in the year 1661, to which he invited the nobility and great minds from all over Europe. The event was a grand fete for six thousand "friends", including the king himself and his court. The guests were treated sumptuously. Party favours included 'diamond tiaras and saddle-horses'; the grounds were dotted by thousand orange

trees, and the table settings were made of gold. Nicholas built an outdoor amphitheatre of silver fir to house the spectacular entertainments, and fireworks lit up the sky each night during the week-long event. Although much honour was extended to the king, he was furious, and in less than two months after attending the eye-popping celebration, arrested Fouquet and hustled him off to the Bastille for life imprisonment. Louis XIV was an arrogant man, and his vanity was hurt by the fact that his friends and subjects were more charmed by Fouquet than by him. Out of sheer jealousy, he silenced Nicholas Fouquet forever.

Some masters become insecure because of the victories of their Generals. King Philip of Macedonia on many occasions, demoted his Generals immediately after great victories. Philip was troubled by the thought that such men might become rivals, instead of underlings in the future.

Vain and reckless display of one's victories should also be avoided. In fourth century BC, a captain in a Chinese battle brought back several enemy heads. "A talented officer, but a disobedient one," remarked the General and ordered that the captain be beheaded.

Never underestimate jealousy. Face it. Even your best well-wishers perhaps do not want you to do better than them. Few men have the strength to honour a friend's success without envy. The green-eyed monster can show up in unexpected ways in different situations.

A hospital room had two beds occupied by two seriously ill bed-ridden patients. They were good company for each other. The first patient used to tell the second one how

beautiful the world looked from his window — how green the grass was, how beautiful the lake was and how merry the children were — a view that the second patient wasn't able to share, as his bed was in the other corner of the room. He repeatedly reminded the second patient what a pleasure it was to look out of the window. The second patient got jealous as he could not enjoy the beauty of the outer world, and his desire for the first patient's bed grew. One night the first patient went into a bout of physical agony, coughing vociferously, so much so that he was not even able to ring the hospital alarm next to his bed. The second patient, who was witnessing the entire episode, could have easily raised an alarm but didn't. He was executing his plan. That night the first patient died. Next morning, the second patient requested the doctor to transfer him to the now vacant bed of the first patient. The doctor did so.

Happily, the second patient was wheeled on to his new bed and eagerly looked out of the window to see how beautiful the world was. Voila! There was no park, no lake, no children. Instead, there stood a dull, drab wall.

This story gives us two key lessons. We learn from the first patient that when you brag and inadvertently make people jealous of you, you end up digging your own grave. From the second patient we learn that wanting what others have may leave you worse off, as the second patient even lost the company he had.

Jealousy is a natural feeling. It is normal to be jealous. But there are two kinds of jealousies. The white jealousy, which inspires us to emulate the achievements of others,

imbibe their values and improves ourselves. This is the constructive form of jealousy, which has been the driving force for most industrious and creative individuals who have been responsible for the advance of any culture. The other form of jealousy is the black jealousy that prompts us to be resentful of the achievements of others and embark on a hate trail against them only because they have achieved something recognizably more useful than we have. It is this kind of jealousy that is negative and counter-productive.

When one is consumed with black jealousy he reacts violently to the achievements of the successful. The thought of the other man's success so consumes him that it affects his abilities to achieve. Instead of growing, he wastes his energies in retarding others. In this case, his preoccupation with the other man's success stunts him.

Note that not everyone would be jealous of you. People who are substantially bigger than you may resent your climb and the narrowing status gap between you and them but they are not exactly jealous even if they too try to sabotage your ascent. Some big people might even encourage you as you climb. People who are smaller than you and who benefit from your growth may cheer you too; though they too from time to time might apprehend that you may no longer heed them as much once you rise too far above them. It is the people in your social milieu of past and present, your social equals, who are most jealous e.g. ex-classmates, profession mates, friends, relatives and contemporaries. This is your ring of jealousy. Be careful of people within it.

So long as the jealous don't come in your way, all's well. But at times they do float rumours, play down your achievements or even create hurdles in your path.

Then what should you do?

Seek their blessings. Let them feel secure by clarifying that you are not trespassing into their terrain and there's lots of space for everyone. If this doesn't work, ignore their efforts at discrediting you. And remember, your identity becomes stronger through opposition. Hitler did more to establish the strong identity that Jews have today than anyone else by opposing them fiercely. He (unknowingly) crystallized their identity and, in fact, he can be credited with the creation of Israel.

When Hillary Clinton was the First Lady of Arkansas, she placed much critical focus on a rival Senator whose views she did not like, and highlighted his mistakes and drawbacks relentlessly during interviews. As a result, he rose to national attention, though his work had been largely obscure before. Clinton 'created' him through her excessive attention. He became even more of a vicious and effective enemy of hers.

One of the methods, therefore, to handle the salvos of competitors is not to react. It is better to build on your strength than go on a revenge-taking spree against them. Revenge will occupy your time, dilute your power and increase your stress. To be able to handle jealousy, it is important to know what steps would the jealous employ to discredit you or your idea. First, the idea is ignored. If it dies of neglect, fine. If it doesn't, it is criticized. If it even

stands the test of criticism, then the Viles do not have any alternative; they have to accept it. When the idea is ignored, don't quit. When it is criticized, don't react — but do neutralize if you can, their criticism by succinctly exposing the fact that they are jealous of you and your creation will get its due place under the sun. Also, don't be instrumental in breeding jealousy by bragging about your riches or lifestyle among the less endowed. In fact, highlight the problems that you face in front of the jealous to reduce their jealousy.

Sir Francis Bacon, the philosopher who held many positions of power, thought that if the powerful people seek pity for themselves for taking the heavy load of responsibilities and sacrifices in public interest, no one would envy them. They should point out their troubles to win moral support from those surrounding them and share a part of their good fortune with others.

A student and a teacher are witnessing a football game. The student asks, "The poor ball gets kicked so badly. Who is at fault, the players or the ball?"

The teacher answers, "The ball. If it were not so full of air it would never get kicked." So be modest, as modesty will reduce the jealous vibes you attract.

Shun arrogance. Someone has rightly said that success brings arrogance and arrogance brings failure. Not only does the arrogant man lose his friends and advisors, he also stops receiving feedback on areas that need improvement.

Practicing what has been proposed above will help you control jealousy to a great extent, but if you are enormously successful, you may not be able to uproot it completely.

Then you can take comfort in the thought that if you worry about the bees, you will never get the honey. And simply go on doing your work.

Advice for Naive

- Envy is the price you pay for fame. It is only the tree loaded with fruit that people throw stones at. Let envy inspire you to work harder for what you want.
- Behold the turtle that makes progress only when he sticks his neck out.
- A jealous remark which doesn't hurt your progress can be laughed off with a silent resolve to keep away from those who continue to belittle your ambitions/status.

Advice for Vile

- Do not discuss your success with those who are less successful.
- Envy is the enemy of happiness. You can't throw mud without getting a little on yourself.
- Use jealousy to fuel your life engine.

Advice for the Ruler

- The commonest way in which the unthinking envious minimize others' achievement, is by attributing it to a stroke of luck akin to winning of lottery ticket.
- The failure of those who attempt extraordinary accomplishments is much more public. But success requires the courage to risk disapproval.
- To persevere in anything exceptional requires an inner strength and unshakeable conviction that you are right even when others say you are not.

PART III

ENDURING BASES OF POWER

CHAPTER ONE

MANUFACTURING GOOD LUCK

I realized with awful force that no exercise of my own feeble wit and strength could save me from my enemies, and without the assistance of that High Power which interferes in the eternal sequence of causes and effects more often than we are prone to admit, I could never succeed.

— Winston Churchill

What helps luck is a habit of watching for opportunities, of having a patient but restless mind, of sacrificing one's ease or vanity, or uniting a love of detail to foresight, and of passing through hard times bravely and cheerfully.

— Victor Cherbuliez

Jeremy Goldsmith's company had a lot of business but was short of cash. Potential partners, well aware of his weakness, were offering humiliating deals to save the company. Early in July 1957, this millionaire's game seemed up. He could not pay his bills and knew that he would now have to declare bankruptcy. On a Monday morning he left his house to inform his bankers. Passing by a newspaper kiosk, he saw the miraculous headline BANK STRIKE screaming at him. This strike saved Goldsmith. It was the first such strike in two decades, and lasted more than a week. A week was time enough to negotiate the sale of the pharmaceutical business with his main competitor. The proceeds gave him a comfortable financial cushion, which he subsequently exploited to the most.

Even to take advantage of good luck, one has to work hard. If your sailboat is parked at the shore, how will you benefit from favourable winds? If you have not practiced sailing, how would you adjust the sails when the wind blows in your favour? Chances are, if your senses have rusted due to disuse, you might not even be able to recognize the favourable wind. To be able to spot your lucky chance as well as to exploit it, you have to strive.

The right attitude is to wait for the universe to sing your song. Meanwhile, all the time, practise painstakingly on your keyboard, so that when the universe breaks into a song for you, you are ready to add your music to its lyric.

Hard work is desire, with its hands to the plough. It is a powerful magnet to universal energy. When the clouds see you sweat, they are tempted to rain.

Kindness is a strong catalyst to bring about good luck. Kindness is the fountainhead of many virtues. If we single-mindedly pursue kindness, several other virtues sprout out. If we are kind, we will be fair, polite, generous, loving and empathetic. Uncalled-for harshness, arrogance and the inability to feel the impact of one's words on others bode ill for man. Often these are the most important reasons for failure and for losing friends. And losing friends (network) is losing luck.

Networking is a vital ingredient for good luck. There are two types of networking. In one you try to keep meeting new people, strike a conversation, hand out a card, try to connect again and befriend. It suits some. The other kind of networking is when you launch products in the market, it could be a book, an album, a film, a TV show, an exhibition. Some creation or activity that gets you noticed and recognized. In the first kind of networking you need to announce who all you know. In the second kind of networking people proclaim that they know you. Choose the one which suits you but understand and acknowledge the power of networking.

Note also that the really big breaks in your life will usually not come from your immediate friend circle but from friends of friends. As your friends are usually from similar social class and mindsets and therefore they spot the same opportunities as you do. But a friend of a friend could be operating in a different, bigger, orbit and may prove instrumental in carrying you to it. But remember that the fairest way to get into the good books of a friend's friend is by getting unconditional endorsement from the

first friend. Value such endorsements as these can catapult you to success.

Humility is equally important. Humble people get more opportunities than the arrogant. And what is luck but opportunities? Why do humble people get more opportunities? Because people like their company and like to have such people around them. Also, an arrogant man is disrespectful to others. If you know a friend of yours is arrogant, wouldn't you be wary of hanging around him? Would you like him to accompany you at social get-togethers or would you prefer a humble friend's company?

- Dreams are big contributors to good luck. In fact, dreams are the software of good luck.
- Wisdom also bears luck. Wise behaviour avoids mindless wars and the consequent diversion of energy.
- Wise friends bring luck by giving you right advice, sensitizing you to the tenor of the times as also through their enabling presence. Wisdom is a magnet to opportunities and personal growth. Wise well-wishers help you tread the path of opportunities.

Ancient wisdom suggests there are two laws that govern our destiny. It was Pythagoras who, for the first time, elucidated these two laws – the Law of the Earth, and the Law of the Sky. Understanding these laws will also help you manufacture good luck.

What is the Law of the Earth? It is akin to the law of gravitation. It pulls you down as you strive to rise. It has its own uses. Through its constant opposition to man's will to rise, it strengthens the will power.

What is the Law of the Sky? This is akin to levitation. It pulls you up. Till the time one is banking solely on his efforts, he operates within the sphere of the influence of the Law of the Earth. Once, he recognizes the existence of the Law of the Sky and falls within its purview, the results of his efforts grow manifold. Once he falls within the purview of the Law of the Sky, he starts *falling* upwards. For this law to be able to pull you up and help you grow, you need the following:

- You have to be open to the possibility of its existence. Just because science has not accepted its existence doesn't mean it does not exist. Newton may have discovered the Law of Gravitation just three centuries ago, but it was operational since the Big Bang, or perhaps earlier. Just because we don't have the instruments to measure the Law of the Sky, we cannot deny its existence. Instruments will come, but by then you will not be around. So, try to experience its buoyancy while you are and enjoy the ride.
- You should be living close to your nature – without pretences. And without guilt and misgivings.
- Your equations with your loved ones should be in equilibrium, else the psyche stays troubled. And not only do you disturb this energy field, but also cannot perform up to your potential.
- You can't actively seek to experience this law. You have to passively wait for it to include you in its ambit.

Prayer also affects your fortune. Real prayer is not just an inventory of supplies to God (supernatural power); it is

more relational than acquisitive. You position yourself with respect to God by praying to him; you align yourself with the universal force field.

Prayer changes you. Sometimes it also influences God.

The power of prayer is indisputable. Prayer helps you get rid of your fears as you approach the supreme power through it. It also gives you hope. By helping you tackle your fears and raising hope, it prepares you for action. Also, praying truly to a higher power subdues your ego. Implicit in prayer is the surrender of your ego. This is one of the most important benefits of prayer. The wall of 'I' that you have created between yourself and the universe crumbles eventually through this surrender. And when it does, there is an upsurge. The universe sings its song in you and a thousand flowers bloom.

Advice for Naive/Vile/the Ruler

- The more you sweat in practice, the less you bleed in the battle field.
- Who you know is as important as what you know.
- *Kindness is in our power, even when fondness is not.*

— Samuel Johnson

- Once in a while, for good reason, you have the right to be angry, but you don't have the right to be cruel.
- *Prayer is not an old woman's idle amusement. Properly understood and applied, it is the most potent instrument of action.*

— Mahatma Gandhi

CHAPTER FIVE

POWER OF ENTERING EVIL

Read this Buddhist tale.

A house has caught fire.

The adults have escaped but a few children are playing inside. Surrounded by the flames, unmindful of the danger and admiring the sight of the fire. The parents outside are shouting, exhorting them to come out but they ignore their appeal, busy in their game.

Which is when a sage happens to pass by. He takes stock of the situation and calls out to the children, "Come out, I have brought toys for you from the market." On hearing this, the children come out running. The parents and the bystanders profusely thank the sage but ask him, "You are an epitome of truth but you resorted to a lie." He replies, "A man of truth knows when a lie is as sacred as the truth and can utter it for the benefit of his fellow beings."

Abraham Lincoln realized that the slavery abolishment bill will fall for want of two votes. So he said that those two votes must be procured. When asked, "How?" he remarked: *"I am President of the United States, clothed with great power. The abolition of slavery by constitutional provision settles the fate, for all coming time, not only of the millions now in bondage, but of un-born millions to come – a measure of such importance that those two votes must be procured. I leave it to you to determine how it shall be done; but remember that I am President of the United States, clothed with immense power, and I expect you to procure those votes."* These gentlemen understood the significance of the remark. The votes were procured.

The bill was passed. A huge swathe of humanity broke its bondage. Lincoln died soon after. His death overtook the events and which is why he didn't have to pay a price for the deed. The deed accused him but the results excused him.

Take the case of Romulus.

Romulus – the founder of Rome – was the man who made laws for free existence. In order to establish a civil society in Rome, Romulus had to first kill his brother, and then consent to the killing of his partner even though, initially, he had himself chosen this partner to share the kingdom with him. Prima facie, these acts make him appear violent, ruthless and unfaithful. However, because his intention was not to grab power but to introduce socio-political equality, Romulus is lauded not denigrated. Soon after the murder of his brother and his partner, Romulus instituted a senate for consultation, followed the advice

given by them, and thus laid the foundations for what we today call democracy. To enact your position of justice you must gain authority first.

Your journey to power may need you to enter evil once in a while. The noble and wise man knows when to do so and exits soon after. He enters evil to overcome it. And then exits it.

Secondly the belief that 'power corrupts' needs to be revisited. Personalities like Swami Vivekananda, Mother Teresa and President Obama prove that benign power can be a reality. Not only do they preach and speak about kindness but practice it even after rising to power. Whether power will corrupt or exalt depends more on who it is vested in. Power in Genghis Khan's hands could corrupt but in Mother Teresa's hands would exalt.

CHAPTER EIGHT

POWER OF FRIENDSHIP

Depth of friendship does not depend on length of acquaintance.

— Rabindranath Tagore

The first method of estimating the intelligence of a ruler is to look at the men he has around him.

— Machiavelli

Sometimes our light goes out but is blown into flame by an encounter with another human being. Each of us owes the deepest thanks to those who have rekindled this inner light.

— Albert Schweitzer

*I value the friend who for me finds time on his calendar,
but I cherish the friend who for me does not consult the
calendar.*

— Robert Brault

A friend is our needs answered.

— Khalil Gibran

Try to be a happy memory for your friends.

— Fred Smith

The term "friend" is used very loosely. In common parlance, it may refer to:

- Friendly acquaintances, such as neighbours and business mates
- Developing friends
- Close friends

A few of your acquaintances and developing friends could one day turn into close friends, provided you share a common worldview with them. By 'worldview' I mean common likes, dislikes, interests and values. Sharing a similar value system is most critical for an enduring friendship. Don't load a newborn friendship with expectations or your tragic life experiences (laughter is quickly shared; no one wants the weight of your crosses). Friendship, at its base, implies some kind of mutuality. The very phrase "Make Friends" suggests that it is a process that is conscious not accidental; intentional, not coincidental. But it takes time for the transaction to begin. If you overload it too early, the other guy might run away.

Also, the idea should be to give and take rather than to take and give. Do unto others as you would want them

to do unto you. But you do it first. Start by giving rather than by taking. Over time this strict mutuality of give and take disappears and is replaced by a feeling of wanting to do whatever one can for one's friend. Still, in times of differences, the shadow of the scale may appear again. So one must strive to maintain mutuality. This exchange even gives some kind of a spice to friendship. Friends get to share their surpluses and fill up their shortfalls. Having said that about mutuality and exchange, I must rush to add a close friend in times of need will not ask 'why' but 'where'. It is this unconditional readiness to stand by you that gives friendship its power. In a close friendship, each of the friends knows that the other would stick, however great the pressure, would extend help before it is asked, seek no self-glory and everlastingly keep his word.

What are the best places for finding friends? The family is perhaps the best cradle of friendship — the best source of friends. If one can be a friend with one of his family members, he often has a deeply loyal friend.

School, in my view, is not the best source of life-long friends. Why? Because when you are in school, your judgment of character is not strong. You may befriend people because of unimportant exterior appearances and traits. But eventually, you realize as you grow up, it is internal compatibility that matters.

The professional sector that you operate in can bring in some friends. But immediately contiguous areas where jealousy exists usually yield a poor harvest. As it is, one

can't have many close friends, because keeping close friends means keeping contact and giving a lot of time.

Close friendships also require your love and respect. Without love and respect you can't nourish a close friend. Giving love and respect is hard work. If love is action, respect is even tougher action. You are really a close friend if you strive to bring the best in your friend and not the worst. A close friend is an enabler. This doesn't mean that he is not a critic. You owe your loyalty to your friend, not your agreement. Your criticism however should be directed to holding a mirror to him or to showing him a better way and not to nag him or to make him look inferior. Your critique also should be well timed. You can gently step on his toe to correct him not when the milieu resembles a crowded queue but when it is more like the dance floor.

A close friendship requires keeping information confidential. A close friendship means sharing your friend's hard times as well as his successes. Failure of a friend is not the number one reason for casualty in a friendship; success is.

You must be able to share a friend's success. You should be able to genuinely clap on his achievements. When one claps, it seems only his hands are moving, but actually, his feet also move towards those he is applauding. He takes the first step towards being like them. The echo of his clap also announces the start of his journey. When you are the successful friend, you must be able to clinically evaluate the extent of your success and even if the

differential is really significant, digest it without unilaterally declaring yourself the captain and rocking the boat.

In fact if you are evolving faster than your friend then you should try and speed up his growth.

Also, close friendships should not be broken on a trivial issue. They take a lot of effort to form and close friends are very difficult to come by. A patching up mechanism should be institutionalized between close friends.

Lastly, a close friendship demands that you speak well of your friend. You must realize that because of your proximity to him, it is your words that define him the best. Also remember, you are not talking about just anyone; you are talking about your sheet anchor.

A good friend is loyal and his loyalty gives you sustenance, an anchor. His presence is salubrious to your growth, if he too grows in a similar direction. You can serve as a source of inspiration for each other, draw strength from each other, grow through your interactions and be each other's cushion when one falls.

Advice for the Naive/Ruler

- Just as you are known by the company you keep; you are known by the company you don't keep.
- *Deal with men of poor character as seldom as possible. Rarely in life are we able to totally escape them for occasionally we must walk by the city dump. But even then we can learn to walk quickly and pass it as seldom as possible.*

— Fred Smith

EPILOGUE: GOING BEYOND WISDOM

Observe the wonders as they occur around you. Don't claim them. Feel the artistry moving through and be silent.

— Rumi

Be a Columbus to whole new continents and worlds within you, opening new channels, not of trade but of thought.

— Henry David Thoreau

Faith is an oasis, which will never be reached by the caravan of thinking.

— Khalil Gibran

I believe though I do not comprehend, and I hold by faith what I cannot grasp with the mind.

— St. Bernard

What you do is of little significance; but it is very important that you do it.

— Mahatma Gandhi

Everything comes to him who hustles while he waits.

— Thomas A. Edison

Imagine a blind man. If you tell him that there is light in the room, he could answer, "I can't touch it, I can't smell it, I can't taste it and I can't even hear it. Therefore, light doesn't exist. You are imagining things." Our perceptions have boundaries. Our visual apparatus is not enough when we try to peep beyond these boundaries. In fact, this apparatus which served us very well to view things within our perceptual perimeter might just disallow us any vision beyond our boundary. We might become like this blind man. Negating something because it is beyond one's perceptual prowess to recognize it. Please read what follows with an open mind and open eyes.

In the life of a leader, I discern three stages:

Stage 1 : When he becomes a leader. This is usually a function of not only his competence but also his fortune. On reaching here, many leaders move to stage two.

Stage 2 : In this stage, he becomes a good leader. He now has the capacity to love as well as to reprimand. Usually, in this stage, he develops an awe-inspiring personality. Most leaders do not proceed beyond this stage. Only a handful from among them move to stage three.

Stage 3 : In this stage, the leader becomes so established in his rhythm that even Nature starts doing his bidding.

What he desires, happens. He works but he doesn't have to struggle. He doesn't need to pull out his sword. His rhythm somehow brings about the outcomes that he prefers. No doubt, his reputation as a skilled warrior in Stage 2 also prevents people from crossing his path. But it is more the beat of his drum that has brought him in harmony with the universe that is at work. The universe is doing his bidding.

Similarly, I discern three types of fates that operate in the lives of men.

A wide majority of people participate in the race of life barefoot. Nature gives only a few the means to acquire a horse. They then have to train the horse, learn horse-riding and participate in this race of life on a horseback. For a minuscule minority, chariots come. They don't have to run barefoot, they don't have to buy or train a horse. Their chariots arrive; they board their chariots and participate in the race of life smelling the roses. It is not that they have done nothing. They have borrowed from the Stage 3 leader. They have borrowed from him the Tao. Naturally, its power is also at their disposal.

Other than preparation, what helps one to materialize and spot these chariots? Perhaps it is kindness and sensitivity. Kindness will help your chariots arrive. Sensitivity will help you spot them. Your sensitivity will also help you realize that you, sometimes, unknowingly come in the way of the universe. You prevent it from playing your song.

Try this experiment. In a serene moment, gaze at the stars. If you are sensitive and lucky, you will be able to spot

your connection with them. Don't begin this experiment with aggression. If you begin with the determination to succeed in this communion, you will miss it. Remember, the bird of paradise alights only on the hand that does not grasp. Don't even go with an expectation. Else, your impatience will ruin it. Go effortlessly; float. The connection will reveal itself to you. If you don't succeed the first time, try again, not stubbornly; but as a toddler who is trying to climb a step. If you fail, try again without frustration, just as you did the first time. If you try to connect with this attitude, the connection will establish. This connection is real, waiting to be discovered by you. (We must also know that some scientists believe that such a connection is like an epiphany caused by commotion in the brain). Even if that were true it should be experienced as it rewires your brain.

Such communion, with stars, mountains and, rivers could help one develop some kind of cosmic consciousness, making him aware of the true life and order of the universe and feel oneness with the universal energy.

This external communion will change you internally too. The wave experiences something on the shore. As it returns, it carries this something back to the sea. The sea will change too. These changes in your external and internal worlds will help your chariots arrive and will help you spot them.

Deep knowledge of the situation coupled with understanding the rhythm of the universe helps one ride on the natural patterns effortlessly. Brilliance is when you

can see what others can't see. Genius is when you can fathom what others can't even imagine — the unique ability to grasp the subtle and the hidden. The genius even almost knows what the future holds. So through his efforts, he positions himself at a precise spot and soon enough the victory stand emerges from the earth beneath his feet. He responds humbly to the applause that follows, because he realizes that his effort is responsible for this victory, but only in part. Then, he decides on his next destination.

His next trip also resembles the previous one. He perseveres in his efforts but he doesn't insist. There is a difference in persevering and insistence. If you insist stubbornly to get something that is beyond your depth, your obstinacy will prove futile, at worst damaging. It may even bring misfortune. Action is not always lucky. Sometimes it is better to guard your energy and wait for the precise moment to unleash it. There is a time and place for everything. The genius can smell time. He can distinguish between the time for patience and the time for rigorous action. His antennae are tuned in. He is in sync with the universe and in sync with Nature. He is not only decoding the notes but also enjoying the music.

He prays as he performs. This blend of perspiration and prayer produces spectacular outcomes. I call it holy sweat. The one who perspires so knows the powers of the universe are beyond his imagination. What we call miracles is routine for the universe. He uses the momentum of this routine to supplement his efforts. Du Mu, the Chinese military strategist, had said, "Roll rocks down a ten-thousand-foot mountain, and they cannot be stopped; this

is because of the mountain, not the rocks." He is using the momentum of the universe.

Wisdom is knowing yourself and others; enlightenment is knowing the universe. The great are both wise and enlightened. That is why their conquests are absolute.

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